

Baptist Record

J. B. GAMBRELL, EDITOR.

CLINTON, MISS.
Thursday, April 17, 1884.

We have determined to open a column of wants, any teacher wanting a situation, or Trustee wanting a teacher, or any one wanting anything, we will insert the advertisement in the **Baptist Record**, 8 times for \$2.50. So much of our time is occupied with correspondence that we adopt this method of saving time and trouble. The advertisement will be limited to 10 lines. The money should be forwarded with the advertisement.

Never forget to write business matters and articles for publication on separate pieces of paper, and the latter on but one side of the paper.

In entering your paper changed give the office from which the office to which the change is to be made, both plainly written.

When you send an obituary, count the words, and, if there are over 100, send with the copy, 2 cents for every additional word. Do not ask us to vary from this rule.

Send money by any safe way, and two dollars or under, if securely sealed in an envelope at our risk.

The **Baptist Record** and **Clarion**, will be sent to any address one year for three dollars.

If you do not receive your paper regularly, send the postmaster and know who takes it out and, if you cannot correct the evil at that end of the line write to this office and we will help to correct the trouble.

For ten new subscribers and \$20, we will send to any one a copy of Dr. Tupper's History of Foreign Missions of the Southern Baptist Convention.

Remember that ten new subscribers and \$20 will secure you a copy of Dr. Tupper's History of Foreign Missions of the Southern Baptist Convention. This is a large book which ought to be in the library of every preacher. We have 50 copies to give. About seven have been spoken for already. If you propose to work for a copy send your name at once.

Everyone sending us \$2 during this month and the next, and desiring it, will receive Kendall's pamphlet on the home, advertised elsewhere.

Editorial.

NOTES AND COMMENTS.

May God grant you grace in your responsible position, and success to the Record. J. C. FARRAR.

Mr. Barksdale, our representative in Congress, voted for the extension of the time for paying the tax on bonded whisky. Why?

Eld. C. W. Smith, of Tecapota, is after one of these histories, and he will be pretty sure to get it, as he generally does what he tries to do.

Five thousand four hundred dollars have been subscribed to build a new Baptist meeting-house at West Point. We do want to see the house.

The pastor is calling for Brother Hall, all around, to hold his pastoral meeting. They say this idea of developing the interior is just the thing.

You may put me down as a life subscriber. I am glad Louisiana has a medium of communication again. J. A. HARRIS, Burke Place, La. Louisiana is coming up well, for which we return thanks.

The Second Baptist church, St. Louis, has received 120 additions in the past year, raised in 1883, for all purposes, \$28,000. It has three Sabbath-schools with an average attendance of 1,500 scholars. — **BAPTIST FLAG.**

Can you find time to come through our country during the Summer? Think we would add many new names to your list; besides we would like to see you. — P. J. KEY, Mt. Lebanon, La. Suppose we all meet at Monroe.

Our Methodist exchanges are clothed in mourning on account of the death of Bishop Kavanagh, which occurred in Columbus, March 19th. The Bishop had been a minister thirty years, and a Bishop thirty years. He was an able, good man.

While God must call his ministers to their work, yet he has given the evangelization of the world into the hands of his church, and he directs that she shall give her sanction to the work also. They thus practiced then we so practice now. — **BAPTIST FLAG.**

Three hundred and twenty thousand copies have been sold of Spurgeon's "John Ploughman's Talk." It will sell always. His sermons in pamphlet form sell regularly every week 25,000 copies. He is the most widely useful minister of the gospel of any age. — **INDIANA BAPTIST.**

Bro. White, Louisiana: Your question has been answered already in the Record; it is not necessary to answer again. We may be wrong. Suppose you give us an article showing the Scriptures which teach that a church vote is essential to valid baptism.

Our beloved brother and fellow-laborer, of other days, Eld. H. L. Finley, has been deeply afflicted in his family, but, relying on that grace which he has so faithfully commended to others, he pursues his work in his mission field. May God be with him and Sister Finley.

A note from Deacon Geo. C. Coleman, Aldermen, says: "We have raised the required salary, and have unanimously called Eld. O. L. Hallett; and we are praying the Master to bless his work among us." How we need a live, working pastor. This is good news, indeed. Bro. Hallett will have a warm welcome from Mississippi Baptists.

Pastor Cole, of New Orleans writes: "So fully persuaded was I, three years ago, that to come here, was the thing for the Record to do, that I have been content to wait. Your ability to write demonstrates your success." There are due times in the providence of God. We are in no hurry any way, and do not propose to act without knowing the bottom facts and being sure of the ground.

The Brownsville church, Rev. E. C. Gates, pastor, has received thirty-six members by baptism since the union meeting closed. Five others are expected and five have been received by letter. Among the number received are two from the Episcopalians, three from the Methodists and two from anti-missionaries. — **REFLECTOR.** It seems that, for once, all the converts in a union meeting did not take dry land.

I felt refreshed and strengthened by your coming to Salem. O, could we always feel as we then felt as to our obligation to the Lord for his mercy. The presentation of our bodies, a living sacrifice, would be not only our reasonable but our delightful service. Come and see us again. — **W. T. THOMPSON.** Some time when you can find work for us to do—maybe when you can go again to King alcohol. Come over and see us some, brother.

Eld. T. L. Talbert votes for the Record to go to New Orleans, and here is what Eld. G. W. Potter, of Cherry Creek, says: "I am not much in favor of the Record's going to New Orleans, just yet. Some day I will give some reason why. I think it is for the paper to remain where it is." Suppose you do. One thing is noticeable; the brethren on both sides are disposed to be moderate and do for the best. When we all come to just the right temper of mind, the Lord will show us the right. We need not doubt that. We are on both sides of the question, in a way.

Bro. C. C. Greer, writes from Spring Port church, Panama county: "I will give you a few notes from us. We are few in number, financially weak, and at this time spiritually weak; have no house to work in and have had no pastor for some time. We have called Bro. R. G. Hewlett for our pastor the rest of this year, and hope to get right soon, and a good work for the Master yet. We hope that all the disciples of Jesus that read this will pray for us that we may yet be a bright light to the world."

Dr. Philip Schaff, who is a Presbyterian, is quoted by the Christian Secretary as saying in a lecture before Union Theological Seminary that "on strictly evangelical and historical grounds baptism must be immersion. Without prejudice, no other interpretation would ever have been given to Bible baptism. It is the most natural interpretation, and such we must always give. Immersion is natural and historical; sprinkling is artificial; and an expedient for convenience sake." — **REFLECTOR.** Read that Dr. H.

A writer in the Biblical Recorder thinks it would be a good plan if certain well-to-do brethren would send the paper free to every Baptist unable to take that paper; provided, the pastors of such indigent Baptists would testify to their poverty and send on their names. We do not know how this plan would work; but we do know that sometimes we receive very sad letters saying, "Stop my paper; I love it and want it, but am too poor to take it longer;" and we have often thought that there are whole "well-to-do" Christians who would esteem it a privilege to pay the subscription price for these needy ones. But how shall the matter be worked? — **CENTRAL BAPTIST.** When you find out, let us know how to work it.

The following card from Dr. Hunter will explain why there is no article from him this week:—Please excuse me from writing any more till your reply to what I have written is published. I think I wrote you that I would be at Presbytery next week. Saying all I have to say with respect to my reply, was not in the terms of agreement. I wish to reserve some space for reply. — **JOHN HUNTER.** Dr. H. was to have two affirmative articles, and one review article. We must insist on his completing his affirmative argument before we begin our replies. The discussion must be orderly. Our past writing has been more skimming. Now let Dr. H. bring out his proofs in full before we undertake to refute them. We must come to close business. If he is through with his affirmative argument in the one article, we will review him and then he can have a reply.

THE OTHER SIDE.

We had made up our mind to have little or nothing more to say as to the relations of the Convention and General Association. The action of the Board of the latter, which we publish this week, however, opens the case, and invites a statement from this side. Complaint is made that the Convention is not treating the General Association with due Christian courtesy. The offense is, in sending a missionary to work in East Mississippi territory, which the General Association thinks ought to belong to her. Let us look at some facts: Some years ago, while the Convention was pursuing its work, in its own way, the paper, supported by the General Association, began a war on our work—bitter, long and unprovoked. When some Convention Associations became disaffected, the General Association, of South-east Mississippi, changed its name to the General Association of Mississippi, thus delocalizing itself. That this was done to take in Convention Associations cannot be doubted. Nobody, on this side, complained, because we recognize the right of churches and Associations to work as they thought best, and, also, the right of the General Association to conduct its own affairs without our dictation. Again, Meridian was Convention ground, if we had any, but the church there was divided because it could not be carried out of the Convention, and a new church formed to co-operate with the General Association. Nobody complained; Convention brethren, the president of the Convention among them, contributed to build the new church house, and every one was satisfied to let the brethren do as they pleased. Some years ago, Brother Vaughn was appointed to labor as missionary in the suburbs of Meridian, and round-about, and since that time, he has preached through the

Chickasaw Association, which has always been with the Convention. We have not complained, but, on the other hand, we are sure our brethren have been glad of whatever good he has done. By request, we have urged brethren in the Convention to help their Indian work, have taken collections for it in our churches, and nobody complained. Bro. Clarke visited the Harmony Association, in affiliation with us, made a speech, which the brethren were glad to hear, and we took a collection for their work, and nobody complained. A few years ago, while representing State missions, in the Springfield Association, some of the brethren said they would contribute to the General Association, and we urged them to contribute liberally. Nobody complained. Eld. West, of the Chickasaw Association, is annually made vice-President of the General Association, and nobody objects. A proposition was made a few years ago, in their paper, to send a missionary to the Bottom, and nobody objected. They started a school, and the editor of the convention paper spoke for it, and contributed to it, and wrote for it, and nobody complained. And let it be born in mind, that during all these years, not one word of war on the General Association work has ever been allowed in the Convention paper, and this has met the approval of our brethren.

Now, in view of these things, ought the brethren to feel hurt because the Convention pursues a policy which they have pursued for years. Is East Mississippi any more General Association territory than Convention territory? They declared that theirs was the General Association of Mississippi; they blotted out all lines. There is not a man in the State, who can make a map of either body. They blend and run together. Now, as to the appointment of Bro. Ray to labor in East Mississippi, let us again look at some facts: The General Association has never had as much as a thousand dollars to spend on the home field, if you take out the Indian work; there are at least four missionaries; two appointed to cultivate one hundred and eighty miles of new railroad, and do some other work besides. Supposing the other two to receive one-fourth of one thousand dollars, then brethren Vaughn and Johnson are expected to cultivate all this country on three hundred and twenty-five dollars a year, each. It is the firm conviction of many brethren along that road, that this is not such provision for building up churches in these new centers, as the case demands; they want a stronger effort. And take another fact: Elder Vaughn, who is an industrious brother, we believe, has never yet occupied the heart of this destitution. The field of Bro. Ray will be just where no one has occupied. Is he doing wrong to preach the gospel there, and plant churches on foundations of his own laying? Surely not. The people receive him gladly, and do not think he is doing wrong. Are the people to be blamed because they do not wait for the General Association? Now, look again; at the last session of the Chickasaw Association. Churches down that road, united with that body, and asked aid to cultivate the field. Perhaps they ought not to have done this, but churches will do as they think best. The brethren said we have contributed liberally to help the work in other parts of the State, and now, here is a work at our doors, and we must do it. They took steps to occupy the field then, and they asked the State Board to co-operate with them, saying that, if the Board would back them up, so as to secure confidence that the efforts should not break down, they believed the money could be raised on that part of the field. The State Board did what was asked to do, and nothing more. Now shall it be denied to an Association to act in this way? If the Pisgah Association were to make a similar request, ought it not to be granted? Or the General Association? Naturally our brethren wish the churches to affiliate with them. And, naturally, Convention brethren were sorry when some of our Associations, churches and brethren left us; but freedom of action must be allowed to all. We are sorry things are just as they are; we have been sorry for years; but have been disposed to make the best of it. We believe the situation wrong, but just as long as both bodies exist as State bodies, with no lines to separate us, there can be nothing better than for each to do what it thinks best, and let the churches and Associations feel free to co-operate with either; neither or both, as they like. And each must act on its own responsibility. Doubtless, if some plan of co-operation could be devised, it would be better, and this, the Convention desired and sought; but we are not wise enough for that now. All our hopes in that direction are gone. We can only pray

that none of us will be found either fighting against God, or sowing the seeds of discord.

When it is said that we neglected other fields to cultivate the Eastern field, allusion is made, no doubt, to the Bottom. It is sufficient to say that the Convention spent more money on that field last year than the General Association raised for all purposes. And besides, the brethren on the field, in East Mississippi, those most deeply interested in the development of that section, have as much claim on the Board as any others. They are willing to contribute liberally to build up and develop churches, if they can feel that a vigorous, aggressive policy will be adopted. It is the policy of the State Board to defer to the wishes of brethren, churches and Associations as far as possible, and this is right. We can not believe that any wrong ought to be done by some one, and what those immediately interested have asked the Convention to do. At any rate, those who have ignored all lines cannot blame others for feeling that the field looks from this side. We do not desire any controversy. We rejoice in the good done by the General Association, and would gladly put a straw in their way, but would gladly help them as we have opportunity.

As to the implied charge that the Convention brethren are prompted by a pure motive in preaching the gospel in East Mississippi, we will not answer it; we appeal the case from the judgment of the Board of the General Association to the bar of the Great Judge.

EAST MISSISSIPPI NOTE.

The First Church, Meridian, let out a contract to build a house tower to their house of worship. This will give it a church appearance, and, besides, will add much to its convenience. There is to be a pastors' study in the tower.

We heard pastor Borenman Sunday night on the words "Mighty have." A brother spoke of his morning sermon as an effort of great power.

The writer made a flying trip down the N. O. R. R., and stopped first at Ellisville. This is the county site of Jones County. There are fifteen or twenty business houses, nearly all of them hastily constructed. Everything is new, the lower, or laboring class is a Some half-dozen saw mills are in operation. The making havoc of the splendid pine-lands contained many hints to forest around town. The Methodists, that, if heeded, would be dista are here and already have up a house and are building a parsonage, and especially would it be a good thing. The Baptists are well represented in the negro.

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From Ellisville, we dropped down to Hattiesburg. This is a town of from 700 to 1,000 people very lively. Truly, it is absurd to all in the woods. It is on the South bank of Leaf River, and is a town between Meridian and New Orleans. The timbers are crossed and piled in every direction. Every body is trying to build a house to live in. Of course there is much confusion. Society is not yet organized. They have prohibition by State law, but the saloons linger. The town has just elected its first Mayor and Aldermen, Bro. Jones, a standard Baptist man was elected Mayor. We were informed that the Aldermen are good men. The saloon men will have to go. From all we could learn there are some twenty-five or thirty Baptists in and near the town. There is a church organization of eight or ten members. The rest will come in by-and-by. A lot has been secured for a Baptist Church. There are excellent brethren and sisters here, who will take hold of the work in earnest. The disciplinizing forces of a new town are very strong, so that the church will have to be faithfully taught and closely looked after. The pastor should be as much as possible in the town, and draw them all into the work. If this is not done, some will be led away into forbidden paths.

We are glad that the brethren are alive to the importance of active measures right now. In all these new towns efforts made now will tell wonderfully in the future. A year now is work five years when everything settles down into groves. Bro. Ray is looking closely to all the points, and building wisely. The next two years are vastly important to this whole section. Let the brethren resolve that there shall be no divisions.

We received much kindness from the brethren and sisters, for which we are duly grateful. Nearly every Baptist head of a family we saw, readily subscribed for the Record. We neglected to say at the right place, that Ellisville is intensely against whisky, and that Hattiesburg ought to have some help to build their house.

THE CONCERT.

The annual concert of Central Female Institute occurred on the night of the 11th inst. Owing to the threatening aspect of the weather, the audience was not so large as it usually is, but it was the most orderly and attentive we have ever seen.

The exercises were shorter than usual; the pieces well selected and well sung or played, as the case might be. All the young ladies did well, and showed the results of careful and systematic training. Prof. Menger deserves many thanks for the entertainment, and for our part we extend our thanks.

R. D. GAMBRELL.

SOUTHERN BAPTIST CONVENTION.

Those who expect to go to the Convention, should forward their names at once to C. M. KEYSER, Chairman of committee on Homes, Baltimore, Md.

Brother Mayo ought to be well represented, and churches would do well to send their pastors.

DR. MAYO'S SECOND ADDRESS.

Dr. Mayo's second address, on American brains in American hands, was delivered on the night of the 8th. It was a sequel to his first address, and demonstrated the practical side of American education, in connection with American industries. He proved, conclusively, that the education of the lower, or laboring class is a Some half-dozen saw mills are in operation. The making havoc of the splendid pine-lands contained many hints to forest around town. The Methodists, that, if heeded, would be dista are here and already have up a house and are building a parsonage, and especially would it be a good thing. The Baptists are well represented in the negro.

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intoxicants as beverages. As a Temperance Lecturer, he was with out a peer in Western Arkansas. E. L. COMPERE.

Hanner, Miss.

Please say in the Record that Eld. L. Ball will hold a pastors' meeting at Spring Creek church, one mile north-west of Hanner, Calhoun county, Miss. Pastors in Calhoun Association especially interested, and as many brethren as can be, come. We expect some brethren from a distance to be with us. Can not you come, brother Gamrell? We want to see you up this way. The meeting to begin Friday before the 4th Sabbath in April, 1884. H. L. J. J. J. J.

April 5, 1884.

The district meeting of 2nd district, (Red River Association,) met at Mt. Lebanon, La., Saturday before the 5th Sunday in March. We had a good attendance; ten preachers—among them was Bro. W. H. Moore, whose physical health is good, but his nervous condition is such that he could not take part in the meeting. It may be twelve months before he will be able to work in the ministry; we miss him greatly, may the Lord soon restore him.

We cannot carry on our work without a medium of communication. If our people would write for and read the Record, we would succeed. Wm. B. Key.

Mt. Lebanon, La.

A Correction.

In the "Red River" of the 3rd inst., you spoke of the Oak Grove Church of Holmes County, being without a pastor. I write to correct this. We have, as pastor of our church, this year, Eld. A. T. Bradwell. Bro. T. lives in the vicinity of the church, and as he has no other church under his care at this time, he has kindly consented to preach for us twice a month, instead of once, as called, and he has laid the claims of these different objects before the church every two weeks, when the weather would admit of a gathering of the people. Our pastor not only brought the object, before the church, but he urged the claims, at the same time reminding us of the pledges made by our delegation at our last Associational meeting, and urging upon the membership the importance of redeeming every pledge thus made. The credit of this work, is in a great measure, due to our pastor and one of the young ladies of the church. W. M. BROADWAY. Lexington, April 12, 1884.

Within the last eight days I have assisted in the ordination of four deacons, two at Pleasant Ridge, Holmes county, one at Valden, Carroll county, and one at — — — — — Atlanta county. All of them are sound in the faith, and think real-ly the responsibilities which devolve upon them. My work is moving on encouragingly. Well, churches are doing reasonably well in their contributions, and have more money than they need for all their church-going people of the year. Throwing together what they have done to date, 'an' ahead of my salary. May God bless the brethren for their thoughtfulness and timely aid. It is my opinion that brother Lyon is right about keeping the Record in Mississippi, but you doubtless know more about this than any one else. I like M. W. P.'s L. S. plan. Enter my name. Fraternally, T. J. B.

April 11, 1884.

Woodville.

It is not without a feeling of trepidation that I attempt to address your many readers, but would like to say a word to you and to my many temperance friends generally, throughout the state, through the columns of your esteemed paper. To you, my friends, who were engaged in the prohibition movement, I have this to say, notwithstanding our discomfiture to rid ourselves of the abominable liquor traffic, for one, and not discomfited, but feel that we have accomplished much good. Although we failed to prohibit the sale of vinous, spirituous and malt liquors in Wilkinson county, as well as in most of the counties in the state, yet I say that a great good has been done by agitating the question. One of the good results attributable to it is this: the good people of Woodville were under the inspiration of the temperance movement, enabled to prohibit by local option the sale of all intoxicating liquors. No license can be granted for two months from the passage of the ordinance. The trouble is some of the licenses run for a long part of the year. Let us take courage, friends, and if our lives should be spared until the meeting of another legislature, renew the effort with redoubled energy. S. E. McEDWARDS. April 6, 1884.

Cole's Creek, Miss., April 10, 1884.

I suppose we all have times of rejoicing, he disagreeable winter is gone, and the congregations are getting larger and the pastors are glad to resume regular work. Those who are serving country churches know how difficult it is to do efficient labor during the colder part of the winter. But with all these encouragements that might have presented themselves, our Sabbath-school has not failed to meet but once during the whole time, and that was a very rainy day.

We have some good workers here, and some of them are young men and ladies who have just given their lives to Christ; but nobly are they laboring to establish the faith in the hearts of men. What a power the young are when utilized. Do not think that all our work is done by the young people. Our church seems to be stronger, and do not think it is a constant advocate of prohibition and total abstinence. He did not believe that a Baptist, nor anyone else, had the right to use

in connection with the day school and earnest prayer. We are doing a little at the time on our house, and after a while, I think, we shall have a comfortable house, where we can meet at all times and be comfortably seated in a nice warm house.

The meeting for the Southern district will be held here, and we hope to have a large attendance of delegates and friends. Could you not call on us then? These people would like to meet and hear some of the stalwarts of the denomination.

We do not allow whisky sold in this county, and those who have tried it say, whisky ought to go and go to leave us free and sober as a nation.

Believe the future, for our Association, is more encouraging. Brother Smith is laboring among the churches, selling books and trying to get the brethren aroused on the subject of temperance. If we could only have unity, what a grand work we could do. We could have such encouraging reports to lay before the people. We do not work with as much system as we should, but shall get better, and we will be more nearly alike. Time and labor will bring matters nearer to us, and we shall be able to see the work in the proper light. If the people would only be induced to read more, we could do the work in a shorter time. W. D. BASK.

Birmingham, Ala., April 14th.

You have doubtless heard and read much in newspapers of "Birmingham's Big Boom" in real estate. Some properties increasing in value in the last ninety days, 100 per cent. "Jay Gould," the great railroad king, is reported as predicting for this city, and Atlanta, a population of half a million each, and you are here to see the great throng that criss-cross the streets, you would think there was some reason for a prediction of this kind. Just think of the millions of tons of coal and iron ore deposited under the mountains, and the great spirit of development that we hold upon our people. We have made iron chains here, that on any other point on the continent, it is said, and we have begun to belt the world around; and our coal is of superior quality and the demand far exceeds our capacity to "dig" it out. We need more people to help us develop, and every train carries here a great number of new recruits—let them come! "The boom" is not confined alone to real estate, iron and coal, but our churches seem imbued with the spirit of progress, and the Baptists are not behind. You are aware that Bro. D. L. Purser, is with us again as pastor, to the delight of all the church-going people of the city. His first sermon, as pastor, was preached April 6th. We thought we had seen the house "packed" before, but it seemed just a little more condensed on this occasion than ever, and a great many went away because there was no room—even the very back row and corner being occupied. The same thing was repeated yesterday, the 13th inst., and we feel that the only thing to be done now is to build a new house, and we have bought a lot and have the plans drawn for a handsome structure, and, of course, we will obey the injunction of the text "Go forward." We have a fine Sunday-school, and one of the best Superintendents in the State, Col. A. B. Johnston, a Virginian of high culture and eminent piety. He is President of one of our large coal mines.

B.

Rocky Mount, Hossier Parish, April 5. Knowing that you are desirous to hear from all points, I presume to intrude myself upon you, briefly. In this portion of the North Louisiana Association, "the churches are in a most deplorable state of spiritual apathy upon all things concerning the cause of Christ. There is comparatively but little of the spirit of missions or interest in education, while there is great destitution—enough, even, in this parish—Hossier—to occupy the entire time of from four to six missionaries. The whole of Red River bottom, from the Arkansas line to the mouth of Loggy Bayou, a distance of near seventy miles, is entirely destitute. All that portion from Bellevue, south, to the parish line, with the exception of one small church, five miles west of Milden, is all vacant. To the faithful, this state of things is appalling. Oh that God, in mercy, would awake his people to a sense of their duty, that the hundreds of sinners in our bounds might have the preached word. I have just returned from a visit to Mt. Lebanon, Bienville parish, the seat of our denominational school, established by the State Convention long before the war, during which it has been revived, under the management of a local board, with Elmer W. P. Carter, as president, assisted by an able corps of professors. The school is open to both sexes. There are at present one hundred and twenty-five students enrolled. I have visited many places and some educational institutions, but a more polite and gentlemanly body of young men, I have never met anywhere. Bro. Carter may well be proud of his success in building up; such energy and industry is not often met, with, and deserves success. His assistants are all that could be desired. This is one of the oldest settlements in this part of the State, and has ever been a centre of Baptist influence. The society is admirable, but has just in school and church and Sabbath-school. Brethren and friends having children to educate, either boys or girls, would do well to visit Mt. Lebanon before deciding where they will send their children, or correspond with Brother Carter. Board can be had on the most reasonable terms, in private families. The district meeting held its session here—was very interesting, and the subjects discussed were instructive, and, I think, will do

good. We had three good sermons by Elder Marshall—father and son. The young brother gives promise of ability and usefulness.

The Record is growing in favor with our people, and I hope your list of subscribers will be greatly increased this fall. God bless you in your efforts in building up this kingdom. W. W. CRAWFORD.

Missed notes.

Before this reaches you, you will already have learned the sad news that Mrs. Susan B. Taylor, the wife of Dr. Geo. B. Taylor, is dead. Her death has been a great shock to us all. Only a few days before, she seemed as well as usual and filled her customary place in the church, the school, and other departments of the mission work. Her illness was very brief, consisting chiefly of a serious affection of the throat, which impeded respiration, and threatened death by suffocation. Her physician decided that a delicate and exceedingly painful operation must be performed, which might cause her to die, though he hoped it would save her life. The most skillful surgeon of Rome was called in, and the operation was performed—an immense gash cut in the throat, large enough to enable the surgeon to insert two fingers, and examine the wind pipe. No operation was given, and yet Mrs. Taylor did not move or groan; she simply clenched her teeth, and grasped firmly with each hand those who were tending to aid her. Mrs. Taylor had been in the hospital for some time, and had been in Rome, I am sure, could have stood the rack and the stake. Woman is the weaker vessel, but what can endure patiently and uncomplainingly what some women do? For two or three days, Mrs. Taylor suffered much, and often prayed for a few moments of repose. Her prayer was often answered, and when the relief came, she would smile and say, "pleasantly, 'I feel better now.'"

When death finally struck her, she went so rapidly that there was scarcely time to call the afflicted family together to bid her a final earthly good-bye before she was gone. I was not in Rome at the time, being in Milan, seventeen hours distant by rail, but when the telegram came announcing the sad news, I left by the first train, and reached Rome in time for the funeral. The funeral was one of the largest I have ever seen in a Protestant circle, in Rome, for Mrs. Taylor had many friends, and was loved by them all. To meet her was to admire her, and to meet her again was to love her.

Mrs. Taylor was one of the most self-sacrificing persons I ever knew. It was her constant aim, to think of others as not of herself. Ah! how much she will be missed in her own family circle, in the church, and by hundreds of her friends and acquaintances! When the news reached me, my first thought was, "Oh! what will they do without her?" And then I thought of my dear mother, and how she would have been comforted by her friends and acquaintances! When the news reached me, my first thought was, "Oh! what will they do without her?" And then I thought of my dear mother, and how she would have been comforted by her friends and acquaintances!

Death had no terrors for Mrs. Taylor, for from her childhood she had been a pious and consecrated Christian. To her death was not an exile, but a transfer, yea, the gateway to eternal life. Would that all who read these words were as well prepared to die. Death has made great ravages among my loved ones and friends, since I have been in Italy, but, blessed thought, most of them have only gone before, and are awaiting our arrival at the beautiful gate.

Heaven, only, is worth living for, and a well-founded hope of its eternal and unspeakable joys will be our only comfort in death. JOHN H. EAGER.

P. S.—I shall be here some three months and hope to write you again before leaving.

Editor of the Baptist Record Visits East Mississippi.

Many strange things are done and said in this age. The editor of the **Baptist Record** has made a flying trip on the N. O. & N. E. R

Vossburg, and had no time to visit around. Our mind was not prejudiced at all, unless it might be that hearing two good General Association brethren say there was too much to drink about Vossburg, led us to think some Baptists would better keep their eyes open. But we humbly take off our hat, and beg these brethren and everybody else to pardon a luckless scribe. We were led into the blunder by supposing that the Vossburg people are very much like other folks. Over here our churches all need teaching, and all our new churches need looking after; while they are weak in numbers, finances, and in cohesive power. As the Vossburg church knows all it ought to know, and needs no help from "the General Association," we take every word of it back, and again beg pardon.

Brethren we wrote in ignorance of your true condition. We are glad to be corrected, and glad that we have one church on that new road that is perfect, wanting nothing. It must be a good place to take a mission collection, to help weak places. We drop the hint, brother Vaughn.

Pittsburgh, April 7.

In accordance with a promise to write a report of the Missionary mass-meeting of the Calhoun Association, I will give the Record a synopsis of said meeting:

Brother J. S. Smith, having been employed by the Executive Board of the Calhoun Association for the present year, called for a meeting at Rocky Mount Church, on Saturday before the 5th Sabbath in March, '84. The introductory sermon was preached by Bro. Morehead in his usual plain, forcible and gospel-like manner. Bro. Morehead's subject was "After the close of Bro. M.'s sermon, we were moved over to where the sisters gathered upon a spacious feast. The afternoon service was devoted to the needs and objects of the Home Missions Board. The communique on preaching reported Eld. T. H. Smith to preach at night and the writer on Sunday at 11 o'clock. Brother Smith gave a practical talk on missions at night. At 10 o'clock, Sunday morning, Brother Smith gave the children an interesting talk, which was followed by Eld. L. W. Predry, the pastor of the church; Brother P.'s talk was followed by the organization of a Sabbath-school, which was a step in the right direction.

The best of feeling was enjoyed throughout the meeting, and I feel to hope that great good was accomplished.

Our next meeting will be held with the Mount Comfort church, seven miles north of Pittsburgh, commencing on Saturday, before the 6th Sabbath in June, '84. We expect to hold these meetings every fifth Sabbath in the year, until the work is most goodly as can be accomplished.

This Association needs missions and education preached to it. We have a splendid territory, and are prepared to do it well. Great things for the Master! May God help us to develop, for his name's sake.

Brother G. we would like to have you and Brother Ball with us sometime during the year; say about the 5th Sabbath in August. What say you about it?

J. N. KILLINGSWORTH.
Maybe so.—Editor.

Bethlehem district meeting met at Arcadia, La., on Saturday, before the 5th Sabbath in March, 1884. After enrolling names of delegates to the different churches, the meeting proceeded to permanent organization by electing James Butler, moderator, and J. C. Brice, Secretary.

Moderator appointed Brethren M. Galway, J. H. Roberson and E. Stokes, committee on preaching during the meetings; and Brethren D. H. Patterson, R. Murray, B. G. Beatty, committee on business for next district meeting.

Unfinished business of last district meeting was called for and taken up.

1. That right be made to observe the first day of the week as Sabbath day?—Indefinitely postponed.

2. Question of systematic giving, which was lengthily discussed.—Ending discussion of same, Elder F. Head offered substitute for pending question, which was taken up (dispensing with former query) to-wit: How shall Christians be led by the Holy Spirit? And was ably discussed by Elders D. H. Head, J. Tolbert, J. B. Bullard, W. Warren, S. C. Lee and other brethren. In conclusion of discussion, Eld. S. C. Lee offered as answer to same, "By obedience to God's commands and entire recognition to his dealing." Which was adopted.

Committee on preaching, reported, that Eld. J. Tolbert preach on Saturday night, at early candlelight; Eld. J. B. Bullard conduct prayer meeting, Sabbath morning; and Eld. S. C. Lee offer as answer to same, "By obedience to God's commands and entire recognition to his dealing." Which was adopted.

First Query—What are the objects of District Meeting?—Eld. J. Tolbert to write.

Second Query—What is the work of the spirit?—Eld. S. C. Lee, to write.

Third Query—How shall brethren dwell together in unity?—Eld. B. Bullard, to write.

On motion, the Secretary was requested to send a synopsis of this meeting to the Baptist Records for publication.

After singing, and prayer by Brother Tolbert, of Walnut Creek church, the meeting adjourned to meet with Oak Grove church,

Claiborne parish on Friday, before the 5th Sabbath in June, next.

JAMES BUTLER,
Moderator.
J. C. BRICE,
Sec'y.

Can We Answer Our Own Prayer?
Yesterday morning I received the following unique communication. I need not say I am pleased with it.

"I once heard R. G. Hewlett say if we prayed for a certain thing or object, we ought to do what we could to accomplish that object. So please find inclosed my prayer for the success of the College."

A Reader of the Record.

The letter contained five dollars. I like that style of praying. It is Scriptural. It does not say "be ye fervent in prayer," and then do nothing toward fooding and clothing. "A Reader of the Record," evidently a man of prayer. He lives his prayers. He has evidently prayed that God would make the College a success, and he has done "what he could" to make it a success. He has answered his own prayer. God will undoubtedly add other answers.

There were various occasions when in a similar way we may answer our own prayers. Suppose we should pray, as we have been taught, "Give us this day our daily bread," and then sit down quietly in our easy chair and look for the loaves to come, ready baked, down from heaven. Is there anything for us to do before that prayer can be answered? It is so in many other cases. You pray that God will raise up, qualify and send into the field men after his own heart, to preach the gospel of Christ; and yet you never do a cent to qualify and train them. You pray that the gospel may be sent to the heathen and to the destitute parts of our own land, and give nothing to bring about this result. You pray that the College may be made a blessing to the state and to the world and you do not lift your finger to make it a blessing to anybody. Will these prayers be answered? Of heads to fill our Colleges, make them begin to act as "A leader of the Record" has acted, first answer them themselves. And without this personal effort, these personal answers, are they not vain, or worse than vain? Is it not halting mockery to pray for the starving poor, while our barns are full of plenty and we could supply the lack of heads to fill our Colleges?

God never does his people what they can do for themselves. "Roll away the Stone," said the Savior to those who stood by the grave of Lazarus. Why did he roll it away by the word of his power? Because they could do it themselves. He came there to do what they could not do. He could send dollars down direct from the sky to build the college. If he could, Treasury, but he will not do it. This is not his way. His people can fill that treasury and he will not do what they can do themselves. To ask him to do it without personal efforts would be as presumptuous as to expect bread without labor.

Prayer is just where the College needs above all things, but it needs earnest, honest, heart felt, pious prayer. That kind of prayer would prevail, it would bring a blessing to the College. We shall need \$2,000, in prayers of this kind before the Convention.

Can the Baptist Convention pray this much out of their pockets in three months? We shall see.

W. S. WEBB.
Clinton, April 14.

Rev. Jesse H. Buck.

This Christian gentleman and ripe scholar is President of the Macon Female Academy and has been about twenty decades of years. This chartered institution of higher education is among the oldest of this state and has a most honorable record, having graduated many and given liberal education to scores of noble women. Mr. Buck, his wife, is president teacher of its administrative abilities, and is well known for thoroughness in different departments of learning, especially in mathematics, the pupils taking high rank in other institutions. Prof. Buck, till the last few years, preached much to churches and congregations, being successful pastor of same. Finding that doing such a large school and teaching a large school was quite enough for the abilities and strength of one man, he left off preaching so much and for several years has given his entire time and strength to the work of education. He has always kept up a good school. Moving on in this quiet way he is so long remembered and forgotten by some of our people. He is a very capable and solid minister. For many months we have held meetings at our church at three and a half o'clock, p. m. Sundays, in which Bro. Buck comes up nobly to the help of his pastor, rendering most efficient aid and contributing largely to the success of these meetings. Our plan is not to preach regular sermons at these services, but to bring in extemporaneous talks the best gospel truths and illustrations we can, briefly, to produce the desirable results. The pastor leads off with song, prayers and talks most cheerfully and fully makes most loving and helpful remarks so much so that we always feel the last one the best. We are surprised at the power, resources, sensibility and aptness of the man.

We hardly need say these lectures are scholarly, elevated and clear as text books. We are made to think that the trustees of any college would do themselves an honor by conferring the honorary title of D. D. or L. L. D. on him, either of which would be highly fitting. We have held and are still holding meetings in our church with good results and promise. Rev. E. E. King, of Starkville, preached for us several days, and departed profitably. We are delighted with our On First Sunday meetings, together with the meeting of the Executive Board of the Columbus Association

passed off nicely. A good paper by Rev. S. F. Taylor was read on Friday and fine speeches by others. Dr. Sullivan furnished a fine essay on Ministerial Education Saturday and Dr. Freeman amused and edified us with his inimitable speeches on the subject. Talks were made by others till all were impressed with the magnitude of the subject and moved a collection but it was deemed inexpedient. This scribble was requested to preach Saturday night and Sunday night. Bro. Fellows will go to preach Saturday night. He is recently from Alabama, and settled at Cumberland. Bro. Hughey was not sufficiently recovered from recent illness to work. Drs Sellers and Freeman were to preach Sunday at 11 a. m.

The reports of the missionaries under the Board were quite satisfactory. All seemed to take heart and be in good spirits.

W. H. CARRELL,
Macon, Miss., March 31, 1884.

P. S.—Our excellent brother, Capt. Rice died Sunday at 9 a. m. at St. Louis, Missouri.

Bro. K. g. answering S. F. Taylor are holding meetings at Starkville.

We publish these notes, though for some cause they only turned up in this office on the 8th instant.

—ED. R.

We educate ministers that they may be able to preach Christ the best possible. Christ, the transcendent theme of thought and discourse, the incarnation of divinity. While his humanity dwelt with us, he became incarnate in flesh and blood, and walked the waves and tides bore him up, and he spoke to the warring elements of waves and winds they crouched and lay quiet at his feet; he reached to the heavens of heavens and held place with divinity on the eternal throne. They are to preach Christ at whose birth and death the angels sang praises, and whose life and death brought forth multitudes of saints and sinners. Their preys and sin with its untold woes removed at his bidding forever. Christ, the God-man who dwells with and in the denizens of earth, their light, hope, peace, strength and joy, their righteousness, sanctification, redemption and life, lifting himself up into the heaven of heavens, to the throne of glory, bearing the eternal glories, taking to himself the revenues and wealth of immensity, so that all the fullness of the god-head dwell in him. Christ, the high and only way of ingress to eternal life, and all enduring living, boundless glories. This is but a faint idea of the theme of the pulpit. Human science builds on earth as the tower of Babel, built of clay and brick, and transcendentalism builds from heaven downwards, but never reaches earth. After mounting in its frenzy to heaven, fails utterly to reach men and make passage for them; but the mighty Christ spans the vertical gulfs and is the way of truth and the life, making the transit to heaven not only possible, but easy, safe, glorious and blessed.

Glorious. By the Christ of God myriads have passed to the city of God and others. O, so many are going home now, and soon all the ransomed will have reached the celestial home.

The life-work and bringing in every true minister is to bring in mortals into this way, this Christ of God, that they have all the demands of their being fully met in this world and their enduring needs of immortal nature completely satisfied in the eternal ages to come. How grand the work of preaching the gospel! How high, how broad, how varied the educational qualifications of mind and heart for such a work! Underlying all the education of schools and colleges, each preacher must have the broadest, deepest education in the school of Christ. In this transcendence work we know that our labor is not in vain. This is God's method of subjugating the world to himself and bringing the redeemed home to their Father's house on high.

Facts: Facts!! Facts!!!
I see in the Southern Baptist of April 2, that one of the missionaries of the General Association at that date, was sending a missionary to South-east Mississippi. He says he is the missionary aluded to, and feels it his duty to notice some mistakes that I am laboring under. The first correction is, the assertion that the missionary at the General Association has not been preaching South of the Southern States, is entirely untrue. He says I have overlooked his appointments. Now, the facts are, that Brother Vaughn had not preached in that country before the appointment of Brother Ray. Would he make the impression, that he had been preaching in Wayne and Jones counties before his appointment? No, Ray is hard-headed, but believe me, I would, yea, from his article, to not acquainted with the facts would think he had been there before. Since that time, he has been there. But I was defending the action of the Board at the time of its action. My Brother Vaughn, or any one not losing sight of the fact that the N. O. & N. E. Road leaves the N. O. & N. E. Road at Enterprise, and they are sixteen miles apart at the lower end of the county, making 25 by 8 miles on an average. He asks again: "Does he mean to say that Wayne, Jones and those low countries have not been occupied?" I would say just that. None of the missionaries of the General Association were preaching there when Bro. Ray was appointed. They were not occupied by any of them. Will Brother Vaughn again say they were? Both Johnson's appointments were both of the same kind. I like him. I am at a loss to know what he means by saying he hopes the good work will go on until all destitution shall be filled, and when there shall be less criticism and more work. I feel that he accuses me of criticising, and not working. Will he not tell the people what he did last year? If he will tell the people what he collected to help send the gospel to the destitute, and turned it over to him, it will save me the name of not working.

Now, in conclusion, I would say, that I was born in Choctaw County, Ala. My father moved to Clark County, Mississippi, about 15 years ago, and I have been here ever since. My ministerial labors have been confined to Clark, Jasper, Wayne and Jones counties, and that I have a right to know something about what I am writing. May the time come when the Baptists of Mississippi shall be one in faith, practice and aim, is the prayer of

C. M. PARSONS.

Young men desiring a Business Education, should write for particulars to Prof. W. R. Smith, President of the Commercial College of Kentucky, University, Lexington.

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The most successful remedy ever discovered as it is certain in its effects and will not blister Read proof below.

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ADAMS, N. Y., Jan. 30, 1882.

Dr. R. J. Kendall and Co.—Gents: Having used a good deal of your Kendalls Spavin Cure with great success, I thought I would let you know what it has done for me

